

JULIANUS POMERIUS, *De vita contemplativa* [IVL.POM.Vit.contempl.]: CPL 998;
NCE 11: 544-55; DS 8: 1594-1600; DTC 12: 2537-43.

- MSS* 1. Oxford, Bodleian 126 (1990): HG 548.
 2. Arras, Bibliothèque Municipale 435 (326).
- Lists* 1. Sæwold: ML 8.15.
- A-S Vers* none
- Quots/Cits* 1. ALCVIN.Virt.uit. 615C: IVL.POM.Vit.contempl. 493C, 494A, 496B-C.
 2. ALCVIN.Virt.uit. 630B-C: IVL.POM.Vit.contempl. 478A-B.
 3. ALCVIN.Virt.uit. 637B-638B: IVL.POM.Vit.contempl. 498C-500B.
 4. BONIF.Epist. 352.2-3: IVL.POM.Vit.contempl. 431C.
 5. BONIF.Epist. 352.3-5: IVL.POM.Vit.contempl. 431D-432A.
 6. BONIF.Epist. 352.23-28: IVL.POM.Vit.contempl. 445C-446A.
 7. BONIF.Epist. 352.36-37: IVL.POM.Vit.contempl. 434A-B.
 8. BONIF.Epist. 353.31 - 354.5: IVL.POM.Vit.contempl. 436A-437A.
- Refs* see below

Julianus Pomerius was born in Mauretania in North Africa. At some time in the late 5th century A.D. he moved to Gaul and opened a school of rhetoric in Arles, where he gained considerable renown and had as a student Caesarius, the future bishop and saint. He probably died in the early 6th century.

Of the works attributed to Pomerius (only Isidore of Seville calls him Julianus), only *De vita contemplativa* has survived. Frequently misattributed to Prosper of Aquitaine, this treatise enjoyed great popularity throughout the middle ages and beyond; Laistner notes that its authority "all but rivalled that of the leading Latin fathers" (1957 p 46).

Nevertheless, evidence for knowledge of *De vita contemplativa* in Anglo-Saxon England is limited. Two manuscripts may have been owned or produced in Anglo-Saxon England, but both are late. Oxford Bodleian 126 is described by Madan and Craster (1922 vol 2.1 p 148) as an 11th century manuscript, although a note by E.W.B.N. in the same catalogue entry claims the manuscript dates from the mid or late 12th century. Gneuss dates this manuscript as 11th century and says it was produced at St. Augustine's Abbey, Canterbury (HG). The other manuscript, Arras 435, is considered 11th century (France, *Catalogue Général* 1968 vol 4 p 133), and is listed among the donations of Sæwold, formerly abbot of Bath, to the church of St. Vaast in Arras, around 1070 (ML).

It is certain that at least two Anglo-Saxons knew Pomerius's work. Boniface includes large passages almost verbatim in his letter to Cuthbert (Epistle 78), although he does not name his source; the passages in question are all documented in the notes to Dümmler's edition (MGH).

Alcuin as well probably knew *De vita contemplativa* and drew upon it for his *De virtutibus et vitiis*. Although Laistner doubts any influence (1957 p 53), Wallach has noted some parallels (1959 p 244), as have Landgraf (1952 p 162) and Rochais (1951 p 85). All the parallels are listed by Wallach.

Two scholars have suggested a less direct influence on Old English poetry. Osborn has drawn parallels between the concepts of the active and contemplative life expressed in Pomerius and those